

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. X.—NO. 3.

HARTFORD, SATURDAY, FEBRUARY 5, 1831.

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CONDITIONS.

THE CHRISTIAN SECRETARY.

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For the Christian Secretary.

MEMOIR

REV. ISAAC KIMBALL,

LATE OF WALLINGFORD, CT.

(Continued.)

Having received an appointment from the
Baptist Missionary Society in Massachusetts,
to labour three months in Claremont and vicinity,
N. H., our brother, immediately after his
labours were finished in Marblehead, left,
and hastened to the field assigned him for mis-
sionary efforts, where he arrived the 21st of Oc-
tober. Before he started upon this journey he
had commended himself to God and earnestly
sought his blessing. Now he had arrived upon
the ground, he prays for the Lord's assistance,
and that he would make him and his preaching
instrumental of great good to perishing sinners.

Unquestionably this missionary tour consti-
tuted, on very many accounts, the most inter-
esting period of his ministry. The Lord heard
and answered the many prayers he offered for
the salvation of sinners in that region of coun-
try, where it was now his lot to labour in the
gospel. A revival of religion commenced, and
he had the happiness to see a church consti-
tuted in Claremont, and many hopeful converts
added to it.

Jan. 16, 1821. He writes:—"I set out and
walked round through the neighbourhood, and
spent the day in visiting and conversing with
distressed sinners and rejoicing converts. I
trust I have found in my walk about twelve of
the former and six of the latter. O Lord, carry
on thy work."

Jan. 20.—"My mission has now terminated,
or, at least, the three months for which I was
appointed, have terminated. It is now just
three months since I arrived at Unity; during
which, I have travelled about 500 miles,
preached 93 times, attended 21 other religious
meetings, either for business or devotion, ad-
ministered the Lord's Supper four times, bap-
tised six persons, and visited 14 schools. Thou,
O Lord, knowest to how much effect, and with
what motives I have done this. O bless these
labours. How great is my cause of gratitude
to God, that I have enjoyed such health as not
to have failed of a single appointment. Such
are appearances in this region, that I cannot
leave at present, though my mission term has
closed. Lord mercifully continue thy good
begun work."

29.—"Spent the day in visiting among the
young converts and anxious souls. Our meet-
ing this evening was at ——. I spoke from
Ezekiel xxxiii. 11. Appearances indicate some
new cases of awakening. O Lord continue
thy gracious work. One or two remarkable
cases appear, and there are some rejoicing
souls. How good is the Lord. We hope that
about 20 have recently passed from death unto
life."

30.—"I find new cases of conviction and
conversion, almost daily. Made several calls
to-day, and then proceeded to the school-house
in the northeast part of the town. Preached
from Acts xvii. 30. There was quite a full
meeting for the place, and a number of the
brethren exhorted the assembly. O that it may
be attended with a salutary effect. Nothing of
the reformation has appeared as yet in this
part of the town. But God can give success
to the arms of the Saviour over sinners in this
place. O Lord revive thy work."

Feb. 3.—"Had a conference. It was a solem-
n season. After the meeting was closed I
found several weeping under a sense of their
ruined condition. O Lord continue thy glorious
work with power."

March 5.—"This afternoon we had our
monthly prayer-meeting at Mr. P.'s. We had
a free and powerful time both in the afternoon
and evening. Some were under the most pun-
gent conviction, and apparently in the greatest
distress. O Lord convert their souls and give
them peace; O spread the flame."

6.—"Spent most of the day in visiting—
preached in the evening—several under distress
of mind, requesting prayers."

7.—"Attended meeting at the school-house
on the great road. The people in this district
appear to deem themselves unworthy of eter-
nal life. O that light may break into this
dark, unbelieving neighbourhood. Preached
from John. iii. 3. God grant, that all who

have heard me this evening, may in due time
be born again."

9.—"Spent the day in making family calls.
At 11 went into the school-house. In conse-
quence of some remarks I made and the prayer
offered, many of the scholars seemed deeply
affected. O may it be for the good of their
souls. Came to the North school-house.—
Preached to a crowded audience from Psalm
xliii. 5. A deep solemnity rested on the as-
sembly. Sixteen or eighteen requested pray-
er. God be merciful to them and send them
peace."

10.—"It is just two years since I was or-
dained. But, alas! how little good I have
done. Sometimes I fear I have done none.
True, I have been active and laborious. I
have travelled considerably. Have preached in
38 different towns and delivered 532 ser-
mons, and attended many other meetings, such
as conferences, prayer-meetings, &c. &c.—
But O how little engagedness have I felt, and
how little fruit have I seen! O Lord forgive
my sins and remissions. May my feeble ser-
vices be accepted for the sake of Jesus Christ—
my soul be washed in his blood, and my un-
merited labours blessed for his sake; and to
him shall be the glory forever—Amen."

13.—"Meeting in the school-house. Preached
from Psalm xlix. 7, 8. Our exercises were
interrupted by several loose, abandoned men,
who had been at the town meeting, and were
quite disordered with liquor. They came into
the meeting contradicting and profaning—so
great was the disturbance, that we left the
school-house and went to Br. D.'s, where we
closed our exercises in peace and harmony.
Lord be pleased to overrule this event to the
furtherance of the gospel."

April 8.—"We have had three exercises to-
day, and a solemn time. In my forenoon and
afternoon discourses, I attempted to contrast
heaven and hell with their business and inhab-
itants, and I hope it had a good effect. A deep
seriousness was manifest upon the counten-
ances of some who have been among our most
hardened hearers. O Lord continue thy pow-
erful and soul transforming work. Our con-
ference was very free. Many spoke with much
propriety, and apparently with very good effect."

20.—"Made a number of calls, and passed
over the Mountain. Preached at 3 o'clock
from Isaiah lv. 1. After which we had a most
solemn enquiring meeting. Here are a few
hopeful converts, and quite a number of anx-
ious souls. O can I leave the work at such a
time? Lord direct me. I hardly know at
times what to do, and yet I am determined
what to do. I must and shall *Deo volente*, go
down."

21.—"It is now just six months since I
lighted in Claremont; and truly may I say:
'What hath God wrought?' He has been
pleased to bless his word and revive his work,
and between sixty and seventy of those who
have had their attention awakened among us,
have been hopefully born of God. During the
last three months I have preached 93 times,
attended 38 other religious meetings, have bap-
tised 16 persons, administered the Lord's Sup-
per four times, made six school visits, &c. &c."

22.—"Lord's-day. We had a very full
house. After the public exercises, we enjoyed
the communion of the Lord's Supper. Three
members were admitted to the church. At 5
o'clock had a meeting at the centre school—a
crowded assembly—I preached from Prov. i.
24, 28. It has been a solemn time. This is
the last time I expect to preach in town at
present. We had quite an affecting interview
after meeting in the parting scene. May the
Lord take the care of these precious lambs.
'To Thee I commend them.'"

On the 23d of April our brother left Clare-
mont, commending the church, which he had
been instrumental in planting, to God and to
the good word of his grace. Having spent a
few days with his parents in Rindge, he jour-
neyed to Boston, and visited many towns in the
vicinity of that metropolis, preaching the
gospel of the grace of God.

On this visit, he received an unanimous in-
vitation from the church and society in Middle-
borough (of which the aged and venerable Mr.
Nelson had for many years been pastor) to set-
tle with them as colleague pastor. This invi-
tation subjected him to some trial as to what
might be duty; however, he did not give an
affirmative answer. Shortly after, he took an-
other appointment of six months, from the
Mass. Baptist Missionary Society to labour in
Claremont and vicinity.

On receiving the appointment, he immedi-
ately started for the scene of his proposed labours.
On his way thither, in passing through the
rough country of Sutton, Fishersfield and Wen-
dell, he says: "I could with a little alteration,
while climbing the dark brow of the Senapee
mountain, where 'lakes and rivers beneath me
gleamed misty and wide,' adopt the language
in Helvelin:—

'On the right striden edge round the lake it was
bending,
While Senapee's mount, the left verge was defend-
ing,
And huge nameless rocks in the front were ascend-
ing.

As over the rivers and hills I rode."

On the 9th of June, after rather an uncom-
fortable ride, he arrived at Claremont. His
friends, and especially those who through his
instrumentality had received the truth and
were walking in it, were rejoiced to see his
face again in the flesh.

During his absence, some difference of opin-

ion on christian salvation had crept into the
church and produced a measure of unhappy
feeling. After his arrival, however, it died
away, the brethren became generally united,
and had many very precious meetings, the
Lord being with them and blessing them."

The time of his departure from this people
was at hand. His appointment had nearly ex-
pired, and on leaving this region, and especially
the town of Claremont, where he had laboured
most, and where his labours had been most
blessed, his feelings were much excited. He
felt for the church, for the dear lambs of the
flock, for careless, hardened sinners, who had
rejected the truths of God and grieved the
spirit of grace. Some of his feelings are ex-
pressed in the following extract:—

Nov. 25.—"This is the last day I expect to
preach in town at present. Lord bless the
work. I expect now to close my mission.—
Shall, if the Lord will, set out the first of the
week. I have now spent about eleven months
as a missionary. Have in this town preached
27 Lord's days and supplied six by exchange,
and have preached about 180 times, besides
other religious meetings. And now I must
commend to God and the word of his grace,
these dear lambs of Christ, concerning many
of whom I can say, as I trust—'The seals of
my apostleship are ye, in the Lord.' O may
the Lord bless these precious children and
build them up in the most holy faith, and fi-
nally give them a name and place among his saints
in the Temple of the new Jerusalem, for the
sake of Jesus Christ our Lord, and grant his
unworthy servant a happy and glorious meeting
with them."

Having finished his labours in Claremont,
our brother directed his course to Middlebor-
ough, Mass. from which place he had received
an invitation to settle as colleague pastor with
the venerable Mr. Nelson, over the third church.

He arrived in Middleborough the 22d of
December, having spent a day or two with his
beloved parents in Rindge, and made several
friendly calls upon his acquaintances on the
road. The church were waiting his arrival and
received him gladly."

An interesting field of labour is now before
our brother: he is associated with a venerable
man of God; one who had borne the heat and
burden of the day, and was just now waiting
to undress and be with his divine Saviour.—
Moreover, his lot is in the circle of endeared
christian friends, who were assiduous to impart
their substance, their sympathies, and their
prayers, to promote his comfort and usefulness.
Here he felt at home—to be where the Lord
would have him, and to lay himself out to pro-
mote the interests of the Redeemer's king-
dom. Meetings were frequent, and sometimes
deeply interesting. Now and then would be
seen a soul cast down under the burden of sin,
and another rejoicing in hope of eternal life,
through the merits of the dear Saviour.

The mind of our brother is calm and recon-
ciled; his hope is in God; he is rejoicing in
his goodness and mercy, and pressing onward
in the discharge of duty, and it is to be hoped
in the spirit of his divine master, towards the
mark of the prize of the high calling of God
in Christ Jesus."

That these were his feelings may be learned
from the remarks in his diary, which close the
year 1821 and commence the following new
year:—

"This evening closes another year. O how
rapidly time glides away! One year after
another rolls off and hurries us on towards the
ocean of eternity. I have reason to bless God
for his preserving goodness the past year, and
for the triumph of the Redeemer's cause which
I have been permitted to witness. O may I
see still greater triumphs the year to come."

Jan. 1, 1822.—"New-Year's day. O may
I begin the year with God and spend it in his
service. I find by recurring to my text book,
that I have the year past, according to my re-
cording, preached 301 times. The other reli-
gious meetings which I have attended for devo-
tion and business not being reckoned. O that
a blessing may attend these labours."

In less than a year after, our brother located
himself in Middleborough; the elder pastor of
the church was called to his long home—to his
glorious home—to his mansion in the skies, for
it is believed that to him—"to die was gain."

He was gathered in as a shock of corn fully
ripe. "He quietly closed his eyes in death
and gave up the ghost" on Monday the 9th
Sept. This affecting event of God's Provi-
dence was improved on the following Lord's
day by our brother, in a discourse founded on
2 Kings ii. 12. 'My father, my father, the
chariot of Israel and the horsemen thereof.'

During the latter part of the summer of
1813, the Lord was pleased to grant the church
the quickening influences of his spirit. The
brethren were unusually stirred up, their meet-
ings were truly interesting, and at times it
seemed as if the Lord was about to bless the
people with an extensive and glorious revival
of religion. All was not realized which they
had anticipated; yet it is believed, that several
were brought out of darkness unto God's mar-
vellous light."

A few extracts from the diary will present
this subject in its true light, and doubtless will
not be uninteresting to the readers of this me-
moir.

July 19.—"At 5 P. M. I had a meeting at
the school-house, and preached from John v.
25. A pretty full meeting. A considerable
number seem to be deeply impressed, and nine
voluntarily asked prayers."

Aug. 7.—"At 5 P. M. we had a meeting in
the meeting-house. We had a solemn time.
Several of the brethren and sisters spoke by
exhortation and confession. It was nearly 8
when meeting was out. I immediately took
my horse and rode to the Four Corners. They
had just closed meeting. I went in, and we
had for an hour and a half one of the most solem-
n, melting meetings I ever witnessed in this
town; quite a number were under very deep
impressions. May the Lord have mercy on
them and give them peace in the enjoyment of
religion."

8.—"Stayed last night with Mr. T.—, who
I hope has found the pearl of great price.—
Blessed be the Lord. At 7 A. M. we had a
prayer-meeting—a very full meeting for such
an occasion, and a very solemn, interesting
time."

9.—"This morning we had a prayer-meeting
at the school-house. A large number at-
tended. Many of the brethren and sisters
spoke. Several rose to be prayed for."

10.—"A goodly number seem to be under
great awakenings. We went immediately after
our third meeting closed to Br. B.'s and held a
prayer meeting. The Lord appeared with us
in mercy and in power. The meeting was in-
deed sweet and awful. We have here heard
the mingled sounds of the groans of the wound-
ed and the songs of the redeemed."

11.—"This morning we had a prayer-meeting
in the school-house; nearly fifty attended.
It was a solemn time. A heavy tempest of
thunder occurred during it and a great fall of
rain. Five young converts, who since yester-
day have been brought to rejoice in the Lord,
related what they had felt."

At this period meetings were frequent and
well attended, and the good Lord was evident-
ly in their midst, quickening the heart of the
saints and awakening in the breasts of the im-
penitent feelings of deep interest for the sal-
vation of their souls."

At this time our brother was at his post. He
was in season and out of season, ready at all
times and on all occasions, to speak in the
cause of his blessed master and to commend
himself to the consciences of the people as in
the sight of God. He was forward in family
visits, social conferences, and prayer-meetings
and public preaching, employing his time and
talents—his sympathies, and mercies in en-
deavouring to win souls to Christ and advance
the great cause to which he had wholly pledged
himself."

At the close of this quickening, for reasons
which do not appear in his diary, he presented
to the Church a request, that they would con-
sider his labours among them at an end. This
request was granted, and at the expiration of
his second year, he closed his labours with the
third church in Middleborough."

This year closes with the following reflec-
tions and summary statements: "O how fleet-
ing is time! The year rolls round—how soon
it is gone! and what have I done for God?—
Alas, how little!"

"During the past year I have preached 229
times and baptized 35 persons."

Jan. 1, 1824.—"The new year is ushered
in with very mild weather. It has been like
April for some days. O for a closer walk with
God this year than any former one. O my
leanness, my leanness! What shall I do?
Alas, how lean and barren! I sometimes think
I have great reason to doubt whether I ever
knew the truth."

"If I love why am I thus?
Why this dull and lifeless frame?
Scarcely sure can they be worse,
Who have never known thy name."

3.—"Have felt very low in my mind to-day.
O Lord encourage me, if, indeed, I am thine;
but if I have run before I was sent by thee, O
confound and stop me. Grant me, Lord, true
repentance and faith and hope in Jesus Christ."

After his dismission, a joint committee from
both church and society unanimously invited
him to remain with them and supply the pulpit
for three or four months, that they might have
opportunity, during that interview, to obtain
constant preaching. On this subject he thus
writes: "O may infinite wisdom direct me.
Lord if it is duty, and thou seest it will pro-
mote thy cause, O let me know thy will and I
pledge myself to obey."

He did not comply with this request. Im-
mediately after receiving it, a letter from Pro-
vidence informed him, that he had been appoint-
ed for three months, to fill the chair of Pro-
fessor of Natural and Experimental Philosophy
in Brown University. This appointment he
with diffidence accepted, and immediately re-
paired to the seat of his labours. At the ex-
piration of the three months he received a
second appointment for the same length of
time, with the close of which, his official la-
bours in College terminated."

(To be continued.)

For the Christian Secretary.

THE TEMPERANCE SOCIETY OF HARTFORD COUNTY.

This Society held its two last meetings at
Canton, on the 25th of December, and at
Windsor on the 25th of January.

The representation at Canton from the Aux-
iliaries, was much smaller than usual, owing no
doubt to the bad state of the roads, at the time.
The addition of 45 members to the Society,
during the month previous, was reported. Of
these 32, 22 males and 10 females, belonged
to Canton, the record of whose names was first
handed to the Secretary of the Auxiliary on

the day of the meeting. This fact may be no-
ticed as indicating the happy influence of the
County Meetings in the places where they are
held, even before they take place. Auxiliaries
expecting soon to be visited, are aroused from
inactivity—and individuals who have neglected
to unite with them, because they could do it
at any time, are induced by the same expecta-
tion, to make that the time for adopting the no-
ble resolution of entire abstinence, and for giv-
ing the weight of their unequivocal influence
to the good cause. The addition reported on
the 25th inst. (by the Auxiliary in Windsor),
were mostly obtained in the course of a week
previous to the meeting there. This is a kind
of stimulus which we are not unwilling to see
in circulation. We should not be apprehen-
sive of excess or abuse even from a universal
supply of it."

The public exercises at Canton were intro-
duced with prayer by Rev. Mr. Phippen; after
which, the delegates present gave a concise
history of the efforts and success of the friends
of Temperance, in their respective towns. The
audience were much interested in some details
and anecdotes communicated from personal
knowledge, by Rev. Mr. Case of Avon, re-
specting the Temperance reformation in the
Southern and Western States. William Wil-
liams, Esq. being present from Litchfield Coun-
ty, gave a general view of the operations of
that County Society."

The stated address, on this occasion, was
delivered by Rev. Mr. Yale of New Hartford.
The Speaker gave a vivid and affecting picture
of the several grades and evils of intemper-
ance, and furnished a most powerful dissuasive
from giving ardent spirits to the intemperate
community. Every one present, who had
"ears to hear," must have been convinced, that
not only the rum-dealer and the distiller, but
also all the good people who furnish their grain,
apples, &c. for distillation, and those even who
in any way still sanction the common or mod-
erate use of spirituous liquors, are justly charge-
able with being accessory to the act of putting
the deadly cup into the hands of the intem-
perate."

At the meeting in Windsor, nine Auxiliaries
were represented. From others, who cannot
make their distance, the weather nor the trav-
elling an excuse in the present case, no delega-
tion was present. A word to the wise is
sufficient."

It appears by the reports from these nine
Auxiliaries, that an acquisition of 154 mem-
bers has been made to them since their last re-
turns: making the whole number returned for
the County. 5644. Complaints were made,
and justly without doubt, by the delegation
from Hartford, of the indirect opposition there
experienced from certain professors of religion
and other respectable men, who stand aloof
from the Temperance Society, and perhaps re-
fuse to discontinue the traffic in "poisoned li-
quors." When some are solicited to join the
society, they have a reply at hand which seems
to them quite sufficient. "Get such a member
of your church to join, or to leave off selling
spirits, and then ——" The evil here re-
ferred to is known and lamented by many through-
out the County as well as by those who are in
more immediate contact with it. "A city, set
on a hill, cannot be hid."

The exercises of the afternoon were opened
with prayer by Rev. Mr. Everett of Seffield;
who also related the particulars of the death
and funeral of a young man from that town,
who came to a "dreadful end" by drinking at
a tavern in Thompsonville. It would seem as
though no person acquainted with the circum-
stances of this case could any longer deny, that
spirits are a literal poison. Yet it would be
like the reasoning which many adopt, to infer
that all the poison was in that draught only,
which the unfortunate youth was in the act of
taking, when he fell senseless upon the floor.
But how strange, if a little spirit is so useful,
as some suppose, to sustain and invigorate the
powers of life, that a little more should be so
debilitating and even deadly in its effects!"

The audience were favored by Dr. Belden of
Springfield, with an account of the state of
Temperance in some of the adjoining counties
of Massachusetts. The Address was then de-
livered by Dr. Woodward of Wethersfield—the
same substantially with which the Society was
so highly gratified at its annual meeting in
Farmington. It is hoped that the author may
have yet many similar opportunities of doing
good with this excellent Address; and ulti-
mately that it may become more extensively
useful through the medium of the press."

Rev. Mr. Crosby offered the concluding
prayer; and the Society adjourned.

The next meeting is to be at Avon, 2d So-
ciety (formerly Northington) on the 4th Tues-
day of February, at 10 o'clock, A. M.

SAMUEL H. RIDDEL, Secretary.

PARENTAL INDULGENCE.

Indulgence, when shown in too great a de-
gree by parents to children, generally meets
with a bad return. It seems to awaken a strange
malignity in human nature towards those who
have thus displayed an injudicious fondness.
Children delight to vex such parents. There
may be two reasons—1. It makes them feel
foolish to be so teased with kindness. 2. It
discovers a weakness, over which they can in-
sult and triumph. But whatever may be the
cause, it furnishes an argument to parents why
they should never practise this behaviour to-
wards their children.—BISHOP HORN.

For the Christian Secretary.
A TRIBUTE TO THE MEMORY OF THE
PILGRIMS, & A VINDICATION OF THE
CONGREGATIONAL CHURCHES OF
N. ENGLAND. BY JOEL HAWES,
Pastor of the 1st church in Hartford.

MR. EDITOR,—

I now come to an examination of the sixth and last Lecture in the Tribute, and I find many things to commend, and a few to which I shall make objections. My extracts will be copious, but I trust they will be found interesting to your readers. They will however, be not a little surprised at the declarations made in my first extract, from page 187:

"We have never, as a denomination, been trained to defend our principles, or guard our rights. We have taken no pains to cultivate or extend a denominational feeling. Rarely has any thing been heard, either from the pulpit or the press, designed to illustrate the grounds of our church order, or to show the excellence of our modes of worship."

How does all this accord with the countless pamphlets and periodicals, teeming with commendations of Congregationalism, and acrimonious censures of other denominations—with the numerous sermons delivered in the city, and in the country, in favour of Congregational principles and practices—with the unwearied efforts of leaders in Congregational churches to secure in their fold every stranger that comes into town, and to draw from other communions every man who is in the least wavering or disaffected, especially if he have a little cash—with the promises of patronage in business made to all who will favor Congregational views, with the unceasing representations of inferior wealth, influence, and respectability in what the Dr. calls the "minor sects." If "the spirit of proselytism" is not seen in these facts, we are at a loss where to look for it.

The author in this lecture proposes to point out "means of recovery and defence." He begins with the Christian Ministry. On this subject, his remarks are excellent, many of them demanding the attention of Baptist as well as Congregational ministers.

He says, p. 188,

"The first and great thing demanded of ministers is, a plain and faithful declaration of the whole counsel of God. This is fundamental. It is the grand appointed means of reviving religion when it is decayed; and of keeping alive in the church a spirit of affectionate, fruitful piety. No historical fact is sustained by fuller evidence, than that the great apostacies that have, at different periods, taken place in the church, commenced in a concealment, or partial exhibition of the distinguishing truths of the gospel. The defection began in the ministry, and was extended to the churches, and the people at large, through the medium of a smooth, deceptive style of preaching."

Again, pps. 195—6,

"Their discourses should be instinct with feeling and intelligence; with spirit and power; appealing directly to the understanding and conscience, and coming home to the feelings and wants of men. The spirit of the age does not tolerate a dull, scholastic, spiritless manner of giving religious instruction; the gospel does not tolerate such a manner. It is a generous, expansive, noble system of truth, bearing directly and powerfully on all the relations, duties and hopes of men; and when narrowed down, as it too often is, to a few common place topics, constantly recurring, and with little or no variety of illustration, it loses its native character and power, and becomes a dry, frigid, lifeless thing. To interest the minds of men, and produce its proper effect on the heart and life, it demands to be presented in its own native glory: to be unfolded in all its wide relations and affecting consequences; to be preached, in adaptation to the spirit of the times; with affection and fervor; with clearness of thought and closeness of application and appeal. And facts abundantly testify, that whenever the gospel is thus preached, it attracts attentive hearers, gathers flourishing congregations, and builds up the church in holiness and love."

Once more, p. 193,

"Let them drink deep into the spirit and sentiments of the gospel, and give to all their discourses a thoroughly Biblical character—deriving their doctrines directly from the pure fountain of truth, and sustaining all their instructions by proofs from holy writ."

How satisfactory to our minds would it be, if the learned Doctor and his brethren in the ministry, would derive the doctrine of Infant Sprinkling, from the pure fountain of truth, "sustaining all their instructions" on this subject, "by proofs from holy writ!" But so far as he is concerned, we have seen, he says, "nothing of the Scriptural authority for this rite," but refers us to "the testimony of the earliest Christian fathers"—a privilege he denies to Episcopalians, in support of Episcopacy!

He next points out the means to be employed by private members. Among these, the most prominent one recommended, is, "caution in the admission of members." He very justly says, p. 201,

"It is not enough considered, that the strength of a church is in the piety of its members—that its influence, in promoting the cause of God and the salvation of men, depends entirely on its possessing a holy, distinctive character; such a character as shall attract the attention of the world, and cause them to mark and consider its members, as a society of holy and devoted men and women. A church, possessing such a character, whether it be rich or poor, consist of few or many members, is a city set on a hill, that cannot be hid;—a glorious light, lifted up on high, towards which the eyes of all will be directed, and whose influence, like the hand of God, will be felt turning back the tide of corruption, and elevating towards heaven and holiness a depraved and thoughtless generation. But, take away this holy, distinctive character from a church, and its renovating, life giving influence is gone; and itself merged in the surrounding mass of worldliness and sin, no longer exists a glorious light to mark the way to heaven; but a baleful meteor to mislead, bewilder and destroy."

In reference to other denominations, he gives his brethren a rule, the observance of which, would, undoubtedly prevent much evil, and unpleasant feeling. In page 206,

"Never cherish towards any such, of whatever name or sect they may be, any other than a spirit of Christian kindness and love. Never encroach upon their rights; never attempt, by unfair means, to proselyte an individual from their connection; never throw the slightest obstacles in the way of their prosperity."

"But," continues the Lecturer,

"I would also have you show, that you make a

distinction between great things and little—between essentials and non-essentials in religion."

It would have gratified me, if he had shown what are the "non-essentials in religion." If any thing in religion is non-essential, it can be sustained as such "by proofs from holy writ." These proofs are unhappily wanting in the lecture, and we still remain at a loss where to find in divine revelation, the chapter of non-essentials. But we do know where to find the following declaration—"Whoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

The next means mentioned by Dr. H. is worthy of praise; p. 206,

"In all attempts to build up the cause of Christ, scrupulously avoid a worldly, selfish policy. The religion of Christ flows on such a policy; and demands to be promoted only by plain, open, honest conduct, proceeding from motives that will bear to be inspected in the face of day."

In p. 307, he says,

"In these angry times, religion has nothing to hope from civil government; I wish I could say, it has nothing to fear from it."

Why could he not add, religion has nothing to fear from civil government? Did it not stand and flourish in early times, notwithstanding the edicts, proscriptions, and persecutions of the civil government? Has it lost its primitive power to withstand the encroachments of the civil arm upon its sacred rights and privileges? I can see nothing angry in the aspect of government towards religion. I am glad it refuses to adopt legal or coercive measures to enforce the requirements of religion. But if it were to become as angry as "a bear robbed of her whelps," I should not fear for the welfare of religion itself.

I would invite your readers to one quotation more, p. 210,

"Having dedicated them (children) to God in baptism, and thus solemnly engaged to bring them up for him, see to it that you always remember your vows, and never act inconsistently with them."

It will be recollected that Dr. H. sees a striking resemblance between Congregational churches and apostolic churches. But can he find in the latter the practice of dedicating infants to God in baptism? If the practice prevailed, is it not passing strange that the apostles in their instructions to those churches, on relative duties, never once referred them (as Dr. H. does his Congregational churches) to the baptismal vows imposed upon them at the dedication of their offspring to God? Much importance seems to be attached to those vows by Congregational churches, but they do not appear to have been even remotely recognized by the apostolic churches; so much for the resemblance between them in this respect.

The Lecturer closes with impassioned exhortations to the gentlemen of the Societies, and especially to young men, to stand fast by Congregationalism.

Mr. Editor,—(With the exception, perhaps, of an extract to which I referred a few weeks ago,) I have done. I have endeavored to review these Lectures candidly and impartially; and I am happy to learn by a communication which appeared in your paper four or five weeks since, that in the view of one, at least, I have succeeded according to my design.

Your correspondent, over the signature of B. intimates that he is at a loss whether to consider me as "the vindicator of the Baptists, a critic, or the eulogist of the Tribute." If he does not mistake, I appear in "all three of these characters." I assure him he does not mistake. When the Tribute misrepresented the principles of the Baptists, or advocated sentiments subversive of those principles, I have been the *Vindicator of the Baptists*. When the Tribute deserved criticism, I have been its *Critic*. When the Tribute appeared to merit eulogy, I have been its *Eulogist*. The office of a candid reviewer, seemed to require all this at my hand.

I can see no good likely to arise from passing over in silence, silent contempt, the sentiments of an opponent, who are evidently entitled to respect and praise—while the objectionable parts of his book are seized, and exhibited as if they were the only things he was capable of uttering. "Render to all their dues; tribute to whom tribute is due; custom to whom custom—fear to whom fear—honour to whom honour," is a maxim of Scripture, and a dictate of justice. In accordance with this maxim, I have endeavored to review Dr. Hawes' "Tribute to the Memory of the Pilgrims," and if I have appeared to all your readers in the three characters or offices in which I have appeared to B., I shall be satisfied that I have (as I intended) acted the part of an impartial Reviewer.

DELTA.

For the Christian Secretary.

Mr. Editor,—As my views upon the Lord's supper have been attacked by a writer under the signature of "L," I would reply;

First, In relation to the verbal criticisms he has been pleased to make, I only say, I stand corrected; while the sentiment I still retain.

In answering the question, who are gospel communicants, I have remarked, that a baptized believer in Christ, who adorns his profession, by a well ordered life, and Godly conversation, has a legal right to the sacrament. I can scarcely believe my brother in earnest, when he says, he conceives this sentiment subversive of truth. If this is subversive of truth, it is unscriptural; which, if my brother had made to appear, I would not now say to him, let not him who putteth the armour on boast like him who putteth it off. I can assure him I wish to do nothing against the truth, but for the truth. May be, however, he does not allude to the foregoing sentiment, but the remark he has so severely castigated. He mistakes me very much if he imagines I make the sincerity of the candidate the test of validity in all cases. His alarms are visionary. I shall not argue that point now.

We will not confound one thing with another

in the discussion of this subject. I ask his attention to a plain question. Is a baptized believer in Christ a gospel communicant, or is he not? A true believer is certainly one who continues steadfastly in the Apostles' doctrine. If he does not, he may be called a professor, but cannot be called a believer. To prove that a baptized believer in Christ is not a gospel communicant, is a labor which my brother L. will find to be super Herculean. No, no, my brother L. will not say this sentiment is subversive of truth. Another plain question.—Did not the Apostles admit baptized believers to the sacramental supper? You are at perfect liberty to question me. Well, then, you will ask me, shall we admit a baptized person, who is a member of a paedobaptist church, to our communion? Yes, if he possess the requisite qualifications as above described;—whereas, without them not a visible member in a Baptist Church is a proper subject. Is a baptized believer a qualified communicant? Is he unites with any church? I am inclined to think the baptized enuch was duly prepared to receive the supper by virtue of his faith and baptism.

Mr. Editor, I do not suppose baptism alone qualifies for communion; nor faith alone, but united I think they do, for, true faith is always accompanied with its attendant good works, otherwise it must be a dead faith.

He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Mark xvi. 16.

But how can they be saved, unless they eat the flesh and drink the blood of the Son of God, John vi. 53, 54. Who then is he who says they have no right to it?

"None but penitent sinners, and true believers, and those baptized upon the profession of their repentance and faith, are to be allowed communicants at this ordinance."—*Gill's Divinity*, page 571.

Should this sentiment meet with further opposition, I am ready to explain or prove any position advanced.

REVIVAL IN TROY, N. Y.

To the Editor of the Christian Secretary.

Troy, January 31st, 1831.

DEAR BROTHER,

I perceive by a paragraph in the Christian Secretary of last week, that you have seen a letter which I addressed to Br. Robins, relative to the revival of religion in this city. I am happy to inform you, that in compliance with a request contained in that letter, my dear friend and brother, Wm. Bentley, immediately attended to our Macedonian cry, and came over to help us. He arrived safe, and entered into the labors of the "vineyard" as soon as possible. His assistance is valuable, and his efforts in the cause of the Lord thus far, successful. I feel that I owe him, and the brethren in Connecticut who encouraged him to come, a heavy debt of gratitude. Still more do I feel indebted to the Lord of the harvest, for the kind providence that permitted this honored laborer, who is usually so much employed in other sections of the "field," to visit us at this time.

The revival continues, though marked by different features from those which distinguished it at first. The first operations of the Spirit of God, were very unexpected and powerful; many of the subjects of it were men of the first standing in this community, and among them were several of deistical sentiments, some of whom we trust, have, in the progress of the work, submitted their hearts to Christ. Since the impulse created in the minds of Christians by such a state of things subsided, the work has progressed in a steady, silent manner, engaging the attention of all classes, producing a rational, and generally, pungent conviction of sin, with an earnestness for hope in Christ, which is not often satisfied without uncommonly clear scriptural evidences, in the mind of the individual.

Under such circumstances, you will readily suppose the number of converts does not multiply rapidly. There are, however, about 40 of my congregation, who entertain such a hope as I can encourage myself; and I think there are 40 or 50, still anxious for an interest in the Saviour. Our meetings are excessively crowded, and though we still hold them morning and evening, no one yet appears willing to relinquish them even for a day.* We have several candidates for baptism in waiting, and the Lord willing, I shall "bury them with Christ in baptism," next Lord's day.

We ask the prayers of all who feel interested for us. I feel confident that my brethren in Connecticut, with whom I have so many years taken sweet counsel, will not forget me in their approaches to the throne of grace.

Yours very affectionately,

BENJAMIN M. HILL.

* This, I believe, is the state of the revival, in the other evangelical churches in this city.

From the N. Y. Baptist Repository.

Extract of a letter to Elder S. H. Cone, dated Fayette, Howard Co. Missouri, Dec. 2d, 1830.

DEAR BROTHER,—In the excitement which has existed for a while relative to Indian affairs, the benevolent are liable to fall into a criminal mistake. They may suppose that because questions respecting Indian rights—Indian emigration, &c. are agitated, missionary operations must sleep, or partly so, until these questions are settled.

The whole Christian community ought to be apprised, that whatever politicians are doing, or opposing, relative to the Indians, the business of their emigration to the west of Arkansas territory and the State of Missouri, is still going on; and in some instances, they are too anxious to get home, to wait until our government can afford them assistance.

Besides the late treaties with some of our Southern tribes, which are matters of notoriety; the Delawares, who were to be removed at the cost of the United States, too impatient to wait an appropriation of Congress, are now voluntarily emigrating upon their own resources.

Many of the Miamies, Putawatomes, and others to the north, are exceedingly anxious to be gone. You may rest assured, my dear sir, that whatever may be said, or thought about right or wrong, Indian emigration will press into this western country, and to prevent it, government would have to do more than withhold its aid.

More particularly do we desire the attention of the philanthropist and Christian to the fact, that prospects of substantially useful labors for the improvement of the condition of the Indians were never so inviting as they are at present. Missionaries, many missionaries, are needed.—The people of their charge will be in one country. Their institutions will be in the neighborhood of each other, within the reach of mutual assistance, and within the influence of that emulation which in every age, and among all nations, has been essential to the improvement of society. There the fruits of benevolent labors cannot fail to acquire a permanency of character which we cannot perceive in a retrospect even to the day of Elliot and Brainerd.

While with gratitude to him who reigns in Heaven and on earth, I would award to a few of our own denomination, the best tribute of my poor praise for their vigilance, I must say that there is too much apathy among our brethren on this subject. Why do we not hear of missionaries saying, here we are, ready to go; and of others being on their way to the west? Do our brethren know, that already there are more than ten tribes in that country among whom there are favorable openings for the establishment of missions, and that among nearly all of these we have actually entered upon the preliminaries of missionary institutions? Our Presbyterian brethren have several missionary establishments in operation there, and our Methodist brethren have visited and proposed to establish missions among more tribes than one.

The operations of our institution among the Putawatomes to the north, have been suspended, but the concern has not been destroyed.—When we commenced our labors there, we knew that one day we should have to break up and go west. That day has arrived, and we frankly acknowledge that, for several years, we have endeavored to hasten it. The land, improvements and other property of the establishment have been well disposed of; and the proceeds remain to enable the Baptist General Convention to rebuild their institution among the same tribe, and their neighbors in the west, whither it is hoped they will shortly be removed. Some of the missionaries are in that country taking care of our affairs, in the hope of coming to the west next spring. Some of us, for the last two years, have been in this country, and elsewhere abroad, endeavoring to prepare for enlarged operations in the west.

I have just completed the fourth tour which I have been privileged to make in the country under consideration in the west; each tour has been pretty lengthy, the last of about four months duration. The knowledge of the country, &c. acquired by these repeated visits, has not a little encouraged us.

Many circumstances unite in a voice too distinct to be misunderstood, and loudly call on all in our favored land, who wish well to its aborigines, to go beyond cold speculations, and fire-side theories; they call them to work as well as to desire. And will not our denomination awake? They cannot longer sleep and be innocent.

I make no broad assertions on this subject which I am not able to sustain by matters of fact, and I should esteem it an auspicious symptom, should a spirit of inquiry invite me to be more particular.

You know that I am not ignorant of your zeal in the work of Indian reform; nor am I ignorant of your onerous ministerial charge, and of your labors to sustain missions in India, in Africa, and among the destitute of our own country. Nevertheless, could you not, my dear sir, suspend attention to other things long enough to tell our brethren that the set time to favor the Indians appears to have arrived, and to urge them to lift up their eyes and see the fields whitening for a plentiful harvest, and yet almost destitute of laborers? Other things ought to be done; yet surely, this ought not be left undone. With the highest consideration, I remain, &c.

ISAAC McCOR.

From the New-York Evangelist.

THE NEW BIRTH.

The Lord Jesus Christ has declared that, except a man be born again he cannot see the kingdom of God. Dear reader, do you not believe that Christ knows what is requisite for admission into his kingdom? As He has declared this change in the heart of man to be indispensably necessary, would it not be the height of presumption and madness to imagine, that you can be made a subject of his blessed kingdom, without your knowing, experimentally, what this new birth is?

Allow one who is desirous for your eternal salvation, to request your serious attention to this subject. It is believed your conscience assures you, that you have not experienced this change. As Christ is to be your Judge at last, so far then, his decision has gone against you. He has said, that in your present condition you cannot see his kingdom—that you will be eternally shut out unless this change be wrought in you. Do you presume to say, that you do not understand what this new birth is? Neither did Nicodemus to whom this declaration was made. The fact asserted, however, was nevertheless true; and ignorance, either pretended or real, will not in the least invalidate the necessity or the importance of this change. Dear Immortal, as there is no possible escape then, without this moral renovation, what are your prospects for eternal happiness? Will you ever enter the kingdom of God?

AMICUS.

To wait for God's performance, and to do nothing, is to abuse that Divine Providence which will always so work as not to allow us to remain idle.—BISHOP HALL.

For the Christian Secretary.

Mr. Editor,—With humble gratitude to our Heavenly Parent, I now inform you, that once more the Lord has visited his people in this place with the joys of his salvation—that even amid deserved wrath he has remembered us in mercy. It was known to the grief of many of our dear brethren abroad, that severe trials had got into this church, which for years past seriously threatened its extinction. Many a time, from a sense of that darkness which hung so heavily over our heads, have we been led to cry, "will the Lord cast off forever, and will he be favorable no more?" And amidst the threatenings of the enemy it sometimes seemed that the Lord had hid his face from us, and that we were wholly given to the buffetings of Satan. Our minister, who had broken the bread of life to us for years, discontinued his labors among us, at which season with much propriety it might be said, that we were as sheep scattered, having no shepherd. After being destitute of a teacher about six months, we were enabled to obtain the labors of Elder G. W. Appleton two years. At the termination of this term, he affectionately took leave of us in August, 1830.

Again were we left a destitute, needy and tried people; and while there still remained a desire among us, that the Lord would again revive his cause in this part of Zion, the enemy apparently seemed to be rallying new forces in order, if possible, to extinguish the last vital spark by dividing the church.

Having learned that brother Albert Cole, the son of Elder Nathaniel Cole of Plainfield (who was then visiting at his father's), had begun to improve in public, our committee applied to, and engaged him to visit and preach with us on Lord's day, Sept. 12th. His gift seemed to take effect, as manifested by an unusual attention to the word preached; and it soon became apparent that God had designated him as the one by whom he would again build up his cause in this portion of his vineyard. Although Br. Cole had intimated to me to have been his allotment to return to the State of New-York, where he had visited for a few years past, still he felt constrained to submit to the indications of Divine Providence; and after spending a short season with this people, he consented to comply with our solicitations, and labor with us for a few months to come.

On Monday evening, Sept. 13th, at the close of a prayer-meeting, three came forward and desired an interest in the prayers of the children of God. From that time there seemed to be an increased attention to hear the word of life. Our meetings were crowded; souls were pricked in their hearts; their cries were, Lord be merciful to us sinners. Signal manifestations of the Divine presence were felt. Soon some came forward to tell what the Lord had done for their souls, and were received under the watch and care of the church.

On the 21st of November the beloved and much esteemed servant of the Lord, Elder James Grow, of Thompson, preached with us and baptized eleven believers. The work being still powerful and spreading into other neighborhoods, others soon presented, telling of the wonderful work of God wrought in their souls, and desired to follow the footsteps of their Saviour down the banks of Jordan into the liquid grave.

It was thought advisable that brother Cole become a lawful administrator. Accordingly, an Ecclesiastical Council was invited, who assembled at our meeting-house on the 1st day of December last. After going through the customary interrogations, they unanimously, and in Christian harmony, agreed to proceed to ordination in the following manner: Ordaining sermon by Elder Thomas Barrett, of Dudley, Mass.; consecrating prayer by Elder James Grow, of Thompson; charge by Elder G. B. Atwell, of Woodstock; Right hand of Fellowship by Elder Amos Babcock, of Pomfret; concluding prayer by Brother John Sangar, a licentiate from Woodstock; benediction by the candidate. The following Sabbath brother Cole baptized eight souls, who previously had been received into fellowship of the church. On the following Sabbath nine others were baptized, and several other baptisms have taken place, making the whole number baptized thirty-six. Others are anxiously waiting an opportunity to submit to the solemn rite; and the work is still progressing in this and the adjacent neighborhoods.

Thus, dear brother, the Lord has wrought wonders among us, and to his name be all the glory. We ardently desire an interest in your intercessions, and also those of all the friends of our dear Saviour.

Affectionately yours,

S. BULLOCK.

Killingly, Jan. 15, 1831.

For the Christian Secretary.

MRS. WADE'S LETTER.

"What is self-denial?"

Mr. Editor,—The remarks of Barnabas in your last paper on the subject of Mrs. Wade's letter afforded me much gratification, being very much in point; and as he has anticipated me in some of my thoughts, I shall be the more brief. Your readers will see that my last number closed with one or two quotations from scripture. In view of those passages, I ask, are not our churches generally conformed to the spirit, and practices, and pursuits of the world? I ask again, what is there of peculiarity (professions, and forms, and creeds excepted) to distinguish the church of the present day from the people of the world? Yet Christ died to purify unto himself a peculiar people; and enjoined a separation from the habits of the men of the world. Mrs. W. justly calls this a dark age. I appeal to all consciences if the age in America is not darkened by the iron bondage in which worldly extravagance and pride hold the whole American church? Why else does the sum annually contributed by our churches for the spread of the gospel, fall so far below that given for the same purpose by our oppressed brethren in England? Are not

tens of thousands of rate houses of lings, to decor appetites, to gade christian short in their feet. E or we are wro perate enough attempt to pro aters in Burma husband are w of holiness and boldly to unde even wrong spe here as the go formity to the they are enco would succee markation bet obvious to bel removed, the wilderness le God would bu if the word of That word an ter agree, or it. Lest all being written

CHRIS

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of thousands freely lavished here to decorate houses of worship, to decorate our dwellings, to decorate our persons, to pamper our appetites, to gratify our eyes? I would persuade Christians by the mercies of God to stop short in their course, and ponder the paths of their feet. Either our missionaries are wrong, or we are wrong; and who among us is desperate enough to take his bible, and from that attempt to prove either to sinners here, or idolaters in Burmah, that Mrs. W. and her devoted husband are wrong in their views and practices of holiness and self-denial? And if none dares boldly to undertake this task, let a sense of our own wrong speedily bring about such a change here as the gospel requires. That strict conformity to the known will of God here, which they are endeavoring to practice in Burmah, would eventuate in the same manner; days and weeks and months of holy consolation would succeed each other, and the line of demarcation between saints and sinners would be obvious to beholders. The darkness would be removed, the church would come up from the wilderness leaning upon her beloved, and her God would be her glory. O what shall prevail if the word of God fails to command obedience. That word and our present practices must better agree, or we must fall condemned before it. Let all should be neglected by too much being written, I here lay down my pen.

A.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 5, 1831.

BURMAN MISSION.

The Baptist Magazine for the present month, gives interesting intelligence from Burmah, as late as July 13th. The press had then been sometime in operation, and the winged messengers of mercy, (travels) were already eagerly sought. These will doubtless be found great auxiliaries to the mission, among an inquisitive people. We learn with pleasure, that in addition to his labours as printer, Mr. Bennett promises great usefulness, in speaking boldly in the name of Jesus.

Although upon the whole this mission is in a flourishing condition, there is one circumstance which casts a melancholy shade upon the prospect; we allude to the continued illness of Mr. and Mrs. Boardman. Although in the absence of other Missionaries, Mr. B. preaches on Lord's days, he is we believe considered in no better state of health, than at previous dates. But the all-wise God makes use of his devoted servants in that way which eventually causes good to Zion. Could prayers and sighs, and tears have preserved the life of Mrs. Jackson, she had not died. But already does this event appear to have awakened an interest on behalf of Missions, unknown to have been excited by any one, while in active employment in the field of Missions. The life of Mrs. Jackson, now perished by thousands, has but just commenced its career of usefulness. Having been consecrated for the use of Sabbath Schools, it will become familiar to tens of thousands of youth, and in many instances we trust leave impressions, never, never to be erased. And when the marble stones beneath the hope-tree shall have crumbled to earth, and no index remains to point where lay the remains of this devoted Missionary, her name, and her sufferings, and her death, shall be familiar to nations yet unborn. Then let us, instead of indulging in murmurs at the dispensations of the Ruler of the Universe, calmly submit to his direction, and rejoice that he reigns, and does all things after the counsel of his own will.

ABOLITION OF SLAVERY IN THE BRITISH COLONIES.

A great degree of interest is now manifested, in behalf of our fellow beings who are held in bondage in colonies under the British Government. Petitions from various parts of Great Britain are to be presented to Parliament, which express desires that the government forthwith adopt measures for the immediate relief of this unfortunate class of mankind.

In remarking upon this subject, the [London] Anti-Slavery Reporter says:

"It would be beyond our power, and would far exceed the capacity of our pages, to enter into any detailed account of the various meetings which have taken place during the current month, with a view to promote the early and entire extinction of Negro Slavery."

By a report of slave and free population in the slaveholding colonies, prepared for the purpose of laying before Parliament, it appears, that there are 825,000 SLAVES, and but 110,000 whites in the same territories.

The writer of an address to the public on this subject, says,

"It is hoped that all the petitions of the empire will concur in the one just, humane, patriotic, politic, safe, and more than all, the christian entreaty, that after an early day, slavery may be no more!"

The same article closes with the following appeal:

"Ministers of the Gospel! Disciples of Jesus! Friends of man! Patriots! Fathers! Mothers! Brethren! Sisters! come forward—be in earnest! Your country is disgraced by holding 800,000 of her subjects in a slavery more cruel and grievous than that of pagan antiquity! Religion is outraged! Justice and humanity weep! Resolve to seek redress. Convince the legislature that while respectful, you are earnest; that while obedient for conscience sake, you are determined to employ every religious and constitutional means, till the crime of slavery be abolished! Christian! let your petition to an earthly power be accompanied with prayer to the supreme Director of all, and the cause of righteousness must prevail. The sighing of the prisoner, and the groan of the captive shall be heard in heaven; and the decree shall go forth,—'Thus saith the Lord of hosts, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.'"

We believe the present to be a very auspicious period of time, in which to press upon the British government the necessity of eradicating this evil from the land. It is an offence which smells to heaven. It is not merely requiring, unjustly, the labour of the body, but slavery debases the mind. Do any say, however poor and ignorant, that they would willingly exchange

their freedom for the bondage of the slave? No! Why then will any man, who walks erect, and looks on heaven—why will any man advocate the cause of slavery? The fact that there are some base enough to do this, goes far, at least in their case, to prove the doctrine of total depravity.

We should be happy, could we look forward to some day, though distant, when it may be said, Republics have no slaves; when it shall be true, not only that all men are born free, but that no class of men are held in bondage; when every free man may imbibe the spirit of Cowper—

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinners bought and sold have ever earned."

MASSACHUSETTS BAPTIST CONVENTION.

The Minutes of the sixth Anniversary of this body, held at Southbridge, October 27th and 28th, have just been received.

It is pleasing to notice the activity and zeal of our brethren of Massachusetts; not only talking about doing, but they are doing much for the various benevolent objects to which their attention is directed.

At their late meeting, Committees were appointed on the following subjects: On Temperance; on the better observance of the Sabbath; on ways and means; on Religious Publications; on Ministerial Education; on New Churches and Meeting Houses; on Foreign Missions; and on Sabbath Schools and Bible Classes.

The Report of the Board of Missions, after giving a statement in detail of the labors of the several Missionaries employed, observes—

"Thus it appears that more than two years of missionary labor have been performed during the year, and almost exclusively among the destitute."

"As in the preceding year, a large part of the funds at the disposal of the Board has been appropriated to aid feeble Churches in supporting their Pastors, or to settle Ministers among them. In this department of their labors, the Board have the satisfaction to inform the Convention, that their benefactions have been gratefully received by the Churches, and have led to the settlement of several Ministers, and the retention of some others, who must otherwise have left their people for want of support. Twenty-five Churches have been thus aided during the past year. They entertain no doubt, that this is a most important means of doing good to the Churches, and one of the best methods of appropriating the funds committed to them. At the same time, they are sensible that this is a difficult and delicate part of their duty, in the discharge of which they are liable to err, and in which their motives are not unlikely to be misunderstood, and their doings charged with partiality. But in this respect, as in others, they rejoice to say, that, while they lay no claim to infallibility of judgment, simplicity and godly sincerity have governed their conduct."

"The Board are impressed with the importance of having a Missionary within the limits of each Association, or nearly in that proportion. Such an arrangement would, in their opinion, greatly comfort the Churches which are destitute, and those which are supplied only a part of the time; and would enable us to enter some new fields of labor of inviting character, some of which are white already to harvest; and their occasional visits to Churches more highly favored, would at once prove a blessing to them by exciting religious feeling, and procure pecuniary aid to sustain these labors of love, by supplying the lack of service occasioned by the deep poverty of others."

A digest of the state of religion in the several Associations composing this Convention, accompanies the Minutes, and closes with the following paragraph—

"By the accounts of the different Associations, it will be perceived that the state of the Churches is yearly improving. Our ministers and brethren are becoming better acquainted with each other, and of course feel a deeper interest in the prosperity of all. There is more of union in effort, and our moral power is consequently increasing. When we take a retrospective view of the past, we feel occasion for gratitude to God, the giver of every good gift. When we look forward, we see that much land is yet to be possessed. Every man must put forth his energies to sustain the cause and accelerate its progress. It is most devoutly hoped that all will consider, onward, our watch-word, that the building may rise in beauty and splendor. And while we go forward, let us seek the Lord our God with all our hearts; then shall we see the Churches supplied with pastors, improving in spirituality, and increasing in numbers."

Receipts of the Convention the past year, \$1,619 82. Expenditures, more than \$1,900. Number of Baptist Churches in the State, 172; Ordained Ministers, 135; added by baptism, 1126; died, 170; total, 15,824.—Teachers in Sunday Schools, 1,050; Scholars, 7,949; Volumes in Libraries, 13,448. Officers of the ensuing year:—Rev. Abisha Samson, President, Hon. Heman Lincoln, Vice President, Rev. Jonathan Going, Corresponding Secretary, Rev. Abiel Fisher, Recording Secretary, Dea. Nathaniel Stowell, Treasurer.

Next annual meeting to be held with the Baptist Church in Framingham, last Wednesday of October, 1831. Sermon by Rev. D. Sharp, of Boston.

The letter of Br. B. M. Hill, in a preceding column, will be read with deep interest; and may our prayers and heart's desire be, that a continued blessing be poured out upon Troy; then shall we be in a fit frame of spirit to ask, and receive, the same manifestation of Divine goodness.

A letter from Becket, Mass., of the 16th ult. says—

"It is a day of more than ordinary interest in this town. Several have recently been led to the feet of the Saviour, and to rejoice in his love; others are enquiring what they must do to be saved."

While one correspondent cautions us to be very careful lest we indulge in hard words towards our brethren of other denominations; another complains, that a want of decision, as to Baptist principles, is observable in our columns. To such we would say, although we may have less of a sectarian character than many of our cotemporaries, it is deemed sufficiently so to be easily distinguished; but at the same time that we differ from others, we wish to preserve that spirit which the religion of Christ demands.

Were all our patrons acquainted with the condition of the Baptist General Tract Society, we should not occupy so much room in giving details of their proceedings, &c. &c. But believing that if the friends of the Tract cause were knowing to the circumstances of operations of this Society, for want of funds, that aid would be granted, we freely give publicity to the documents mentioned.

CONGRESS.—The trial of Judge Peck has occupied a considerable portion of time and attention, since the commencement of the present session. This, however, we believe, is now closed, though we are unacquainted with the result. But little business has been brought to a close by this body, as yet, and we have been unwilling to devote our columns merely to debate.

REVOLUTION IN POLAND.—By the intelligence under our political head, it appears that the same spirit which has been exhibited in France, Netherlands, &c. is now manifest in Poland. Although our desire is that peace, with all its attendant blessings, may prevail in Europe, it is our belief, that if Russia commences hostile operations against Poland, that France will become engaged in a contest, which may involve other nations in war.

TO CORRESPONDENTS.—A. B. is unavoidably postponed the present week. It shall appear in our next.

POLITICAL.

From the N. Y. Daily Advertiser.

LATEST FROM EUROPE.

The packet ship Sovereign, Capt. Champlin, arrived at New York on Sunday last, from London, bringing papers to the 19th December. The Sovereign sailed on the 29th.

The disturbances in various parts of England, had in some degree subsided. In Kent, the courts were engaged in trying persons who were charged with having been concerned in the business. Three persons had been convicted and sentenced to be executed. The calendar contained the names of 120 persons.

In France, the trials of the former Ministers were proceeding with the usual formalities, which in some respects, were very much unlike any modes of trial that we are acquainted with. Every thing appeared tranquil.

POLAND.—REVOLUTION IN WARSAW.

A battle and revolution, which occurred at Warsaw on the 24th Nov., excites much interest. The Polish troops were ordered from different quarters, a new Administration appointed, including distinguished and influential individuals. The Grand Duke Constantine published a proclamation, of a mild and moderate character, declaring that he should not call in the aid of the Russians, but exhorting the Poles not to shed each others blood.

From the Journal de Paris, of Dec. 14.

It was on the evening of the 29th Nov. that the insurrection was commenced by the under-Ensigns. It was excited by the abhorrence which they had to witness the ignominious death of twelve students, who had been sentenced by a court martial to be shot, for having sung the Marseillais Hymn. The first point to which the Ensigns directed their course was to the arsenal, of which post they took possession—it contained seventy thousand guns, and 100 pieces of cannon.

The Grand Duke Constantine was then at Belvedere, about 3 miles from Warsaw. The fight continued during the whole night, and on the following morning, the people remained masters of the city. The regiment of Engineers was the first to revolt. The French tri-colored cockade was instantly adopted, with cries of—Vive Lafayette, the friend of Kosciuszko, forever! They went to the house of the French Consul in search of the tri-colored flag, and having found it, they joined the Polish white flag and the tri-colored one together, and hoisted them in that state.

The following particulars are obtained from the Prussian State Gazette.

Tranquillity prevailed at Warsaw, until Nov. 29, but about 7 P. M. a report spread through the town that two regiments of the Russian horse guards had come to blows with the pupils of the Military school and several companies of Polish infantry. After the loss of many lives, the Russian cavalry retreated, and a detachment of the Polish troops went to the Palace, where the Czarowitz was not to be found. A general alarm was then beaten, and all the troops met under arms. Some of the inhabitants seemed favorable to the troops. The arsenal was broken open at 3 o'clock, and the arms were distributed, with which they fought till day-break. The state prisoners were released.

The command of the troops in the city, has been entrusted to Gen. Chlopicki.

The whole of yesterday, (30th Nov.) the inhabitants of Warsaw were under arms, and in the afternoon, the National Guard began to be organized under the command of Count Lubiech. The shops were closed. The Russian troops remained quiet. The Polish regiments of infantry and cavalry, stationed in the provinces, have received orders to move without delay towards Warsaw. In the principal streets of Warsaw, artillery has been planted.

In addition to the foregoing, the Warsaw State Gazette of the 1st Dec. gives a few brief details of the battle. The paper had not on the preceding day appeared, in consequence of all the compositors having joined the people. Many armed females, were seen bearing their share in the dangers of the day.

The Grand Duke Constantine was not deficient in vigor and presence of mind, but he could not be prepared, for the Polish movement came upon him like a flash of lightning. He endeavored, at the head of 4 or 5 Russian bodies of cavalry, and several battalions of infantry, to restore the people to order, but he found it impossible to suppress so general a movement, and although he might have kept his stand at the Palace outside the town, he retired at day-break.

The shops were still closed on the 1st, but the new President of Police, Megrezki, has issued orders that they should be re-opened.

In addition to the Polish troops, 31,000 of the inhabitants were under arms; patriots of the newly organized National Guards were already passing through the streets.

Authentic accounts from Warsaw, Dec. 4th, announce that a new Provisional government had been formed in that city, upon principles more hostile to Russia than those originally avowed. It is also stated that the most active measures were taken at Warsaw to enable the inhabitants to repel attack.

Extracts from Brussels papers to the 16th, inform us, that in the sittings of the 11th, the question was whether there should be two Chambers. Above 40 members had intimated their intention to speak.

The Diplomatic Committee had received a satisfactory answer from the envoys of the five Allied Powers, respecting the raising of the blockade, and the free navigation of the Scheldt. The intelligence was received in the Chamber with cries of Bravo! Baron Stassart has made a proposition to place the Independence under the guardianship of the French government.

The army in the field, under Gen. Van Geen, amounts to 10 or 12 thousand men, and is receiving reinforcements daily. In Antwerp, was a reserve of 4000.

PARIS, Dec. 9.—It is hardly necessary to direct your attention to the order of the day issued by Gen. Lafayette yesterday, which directs that every National Guard of Paris, and the Banlieu, comprising between 90 and 100 thousand men, shall, although not actually on duty, remain permanently in uniform, and ready to act at a moment's notice. This was anticipated, but you will also observe that the illustrious General is also to have the command of the troops of the line comprising the garrison of Paris during the trial of the Ministers, thus, in fact, superseding Gen. Pajola, the Commandant of Paris.

This looks serious, and indicates an intention to enforce order and respect for the laws, even in the event of the acquittal of the Ministers of the capital charge, for it throws the onus upon him who cannot be suspected of a disposition in the slightest degree to protect illegally or unconstitutionally enemies of the people.

PARIS, Dec. 14.—The Ministry has in no way contradicted the noble sentiments expressed on their behalf by Gen. Lafayette in the Chamber of Deputies. In fact, it is stated upon good authority, that at the termination of the interesting proceedings at a Council of Ministers, envoys were despatched to our Ambassadors at Berlin, Vienna, and London, conveying instructions to declare to the three Courts that, in case Prussia and Austria should join Russia for the purpose of subjugating Poland, France would consider such intervention as a Declaration of war!—Journal du Commerce.

The trial of the ex-Ministers occupies the mind of every body here, and great anxiety is manifested to obtain tickets to be present at it. It is expected that the trial will last about 11 days, and that the Peers will require at least 24 hours to deliberate upon the sentence. As a matter of additional precaution, it is thought that the prisoners will be conveyed to Vincennes when the trial is over, until the decision is made known.

LONDON, Dec. 9.—The French papers furnish further particulars of the revolutionary movements in Switzerland; and give to their progress such an appearance of consolidation and general concert, as must ensure their ultimate success.

These papers announce the death of Pope Pius VIII. This prince was raised to the Holy See, in 1829, was a man of mild manners, and unassuming good sense.

SUMMARY.

CAUSE OF DISASTERS BY STEAM ENGINE BOILERS.—It is well known that almost all the disasters which have occurred on board of our steamboats have taken place after the water in the boiler had been heated to such a degree as to be converted into expansive steam. By practical observation of the movements of steam in the boilers, and through the medium of the public prints, I have found that the disasters which happen to the boilers of steamboats, generally take place immediately after the steam has been permitted to escape for some particular purpose. At such a time, if the valve is opened to allow the steam to escape, either because the boat is not ready to go, or because it is stopped for the purpose of landing passengers, or any other reason, that moment the whole contents of the boiler endeavor to rush out at the aperture formed by opening the valve, very much like the contents of a bottle of soda water when the cork is taken out, and if the aperture were sufficiently large, would entirely escape almost instantaneously. The moment the valve is opened, the contents of the boiler fly up from the bottom, while that part of the boiler to which the fire is applied soon becomes red hot, and highly rarefied steam is generated in the space between the water and the heated metal. If at this time the valve be shut, because the boat is ready to go, or for any other reason, the steam becomes more dense, heated metal, and acted upon by the cooling atmosphere surrounding the upper surface of the boiler, and begins to condense, and descending into the highly rarefied steam below mentioned, condenses it. At that instant a vacuum is formed, and the pressure of the atmosphere, amounting, as it is well known, to 2100 pounds upon every square foot, being permitted to have its full effect upon the bottom of the boiler, rends it, and sends the fragments upwards with great force; the contents of the boiler having, in the meantime, come in contact with the highly heated metal, and made it shrink, and thus assisted the atmosphere in completing the disaster.

Had the engineer, just before the disaster took place, happened to have tried the gauge cocks, he might have found water in all of them; for when the valve was opened, the contents left the bottom, and rushed up towards the top, and consequently, if there were any water in the boiler, the gauge cocks would be filled. It is an error into which most engineers have fallen, to suppose that there is always abundance of water in the boiler when it is found in the gauge cocks; but this is so far from being the fact, that water may often be found in the gauge cocks when there is very little in the boiler.

The disasters which have occurred on board of steamboats, have been alarmingly numerous, but probably much less so than they would have been had not the boilers, from being partially burnt, or some other cause, afforded a free ingress to the atmosphere air, when a vacuum had been formed in the manner above mentioned.

JOHN C. DOUGLAS.

On Friday the 14th ult. there was a little snow at Savannah, but Saturday was a clear, pleasant day.

The Philadelphia Chronicle says it is probable that in the course of the present year, the improvement of that city will be even greater than it was in the course of the past. Preparations are already making for the erection of a splendid row of buildings, to be faced with marble, extending from Ninth to Tenth street, on the south side of Spruce; the ground having been purchased for this purpose, by one of the principal capitalists. It was previously attached to the Hospital and the Alma-House.

MARRIED.

At Granby, on Tuesday evening last, by the Rev. A. Bolles, Mr. Warham Griswold, Merchant, of this city, to Miss Delia A. Thompson, daughter of Mr. Edmund Thompson, of the former place.

At Enfield, Mr. Joseph Kendall, to Miss Mary Gleason, both of this city.

At Stonington, Mr. William H. Woodbridge, to Miss Eliza D. Phelps.

At Vernon, Mr. Roswell Smith, Jr. to Miss Maria K. Rogers.

At Lyme, Mr. Giorrentio D. Grimes, to Miss Betsey Otis.

At Norwich, Mr. Jedediah E. Adams, to Miss Angeline Maples.

DIED.

At Berlin, on Saturday last, Mrs. Betsey Wilcox, aged 44.

At East Hartford, Miss Mary Williams, daughter of Diet. Thomas Williams, late of Lebanon.

At Canton, Mr. Rufus Garrett, aged 68.

At Suffield, Mr. Meritt Norton, 29.

At Farmington, Mrs. Huldah Tiltonson, 67, wife of Col. Daniel Tiltonson. Widow Mercy Root, 80, relict of Mr. James Root.

At Stafford, Mr. Jedediah Cady, 62.

At New London, Mrs. Anne Stebbins, 87.

At East Hartford, Mr. Elisha Risley, 60.

At New Haven, Mr. Aaron Forbes, 71. Mr. Charles Wilcox, 23, formerly of Cornwall. Mrs. Sarah B. Sanders, 54.

CICERONEAN LYCEUM.

(Meeting on Thursday Evening next, 10th inst.)

QUESTION FOR DISCUSSION.—

"Are Agricultural Societies, beneficial to this part of the Country?"

NOTICE.

The Ashford Conference of Churches, design to meet with the 3d Baptist Church at Ashford, the first Wednesday in March ensuing, at 10 o'clock A. M. The exercises will commence with a sermon. It is deemed expedient, that the Churches elect their delegates, and send a written certificate containing their names.

By order of the conference, GEORGE B. ATWELL.

THE NEW-HAVEN UNION CONFERENCE will be held with the Baptist Church at Wallingford, on the last Wednesday in February. Delegates are requested to meet at the house of brother Knowlton, at ten o'clock, A. M.

Services to commence at the meeting-house, at one o'clock, P. M.

NOTICE.

BY order of the Court of Probate for the District of Berlin, will be sold at Public Vendue, on Wednesday the 23d of February, 1831, the Property, real and personal, belonging to LESTER OSGOOD, late of Berlin, deceased.

SALES to commence at or near the dwelling house of JOHN OSGOOD, in Berlin, New Britain Society.

JOHN OSGOOD, Executor. 3w3

NOTICE.

At a Court of Probate holden at Hartford, within and for the district of Hartford, on the 19th day of January, 1831.

Present, JAMES DODD, Judge.

THIS Court doth direct the administrators on the estate of Mrs. Elizabeth Coop, late of Glastenbury, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear, (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district on the 29th day of January inst. at 10 o'clock, A. M. to be heard relative to the appointment of commissioners on said estate, by posting said order of notice on a public sign post in said Glastenbury, and by advertising the same in a newspaper published in Hartford.

Certified from record, JAMES DODD. 3w1

DR. D. S. DODGE.

HAS Removed from Fairfield to this city, and taken office in Prospect Street, recently occupied by Dr. Cogswell, deceased.

REFERENCES.

His Excellency Gov. Tomlinson,	{ Fairfield.
Hon. Roger M. Sherman,	
Isaac Bronson, Esq.	{ New Haven.
Professor Silliman,	
Eli Ives, M. D.	
Jonathan Knight, M. D.	

Hartford, Jan. 22, 1831. 1

PUBLIC EXHIBITIONS,

OF A

PHILOSOPHICAL NATURE,

Will take place every Wednesday evening at the Hall of Science, and Hartford Museum.

The most brilliant experiments in CHEMISTRY, ELECTRICITY, OPTICS, &c.—together with the Curiosities and Paintings of the Museum, will furnish instruction, combined with amusement, for all classes.

N. B. Electrical and Optical Exhibitions every evening, (Sundays excepted.) Jan. 8. 68

NOTICE.

The Copartnership heretofore existing under the firm of Chapman and Cooley, is by mutual consent dissolved.

SAMUEL CHAPMAN, LYMAN COOLEY.

All persons indebted to the aforesaid firm, are requested to make immediate payment; and all persons having claims against said firm, which are now due, are requested to call on the subscriber for payment, who is authorized to settle all demands in favor and against said company.

N. B. The stock of goods now on hand will be sold at a very reduced price, by the subscriber.

SAMUEL CHAPMAN. 50

THE MALTEBRUN

SCHOOL GEOGRAPHY, &

ATLAS.

H. & F. J. HUNTINGTON,

HAVE JUST PUBLISHED,

A SYSTEM OF SCHOOL GEOGRAPHY, chiefly derived from Malte-Brun, and arranged according to the inductive plan of instruction, by S. GRISWOLD GOODRICH.

The volume contains about 150 original designs by Tisdale, Johnson and Fisher, beautifully engraved, and the Atlas the following Maps and Charts: 1. New England States. 2. Middle States, Maryland and Virginia. 3. United States. 4. North America. 5. South America. 6. Atlantic Ocean, its Islands and Coasts. 7. Europe. 8. Africa. 9. Asia. 10. Pacific Ocean, its Islands and Coasts. 11. Western Hemisphere. 12. Eastern Hemisphere. 13. Northern Hemisphere. 14. Southern Hemisphere. 15. Height of the principal Mountains of the Globe. 16. Length of the principal Rivers of the Globe. 17. Chart, exhibiting the comparative extent of Oceans, Continents, Countries, Islands, Seas and Lakes. 18. Tabular Views of Extent, Population, Canals, Roads, Indian Tribes, Colleges, Universities, Missionary Stations, &c. 19. Picture of the World. Dec. 11. 47

PROTECTION

INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State at a late session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION, or secured, and the first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

POETRY.

For the Christian Secretary.

"They mourn not as those without hope."

Ah! who shall weep when Christians die,
And leave these tenements of clay,
For habitations in the sky,
For regions of perpetual day.

Ah! who shall mourn when saints depart
From earth, and all her scenes of noise;
From things below which vex the heart,
For Heaven, and its substantial joys.

Shall any sigh when such retire
From sin and sorrow, grief and pain;
To join in Heaven the angelic quire,
And with the saints above to reign?

What though the righteous then have fled,
And every mortal tie is riven;
What though they're numbered with the dead,
Are not their spirits safe in Heaven?

Shall not the just in Heaven on high,
Soon meet in one united band;
No more to sicken, or to die,
No more to give the parting hand?

Then weep not for the pious dead,—
Since death to them is glorious gain;
But let us more and more be led
To weep for those who still remain.

We know afflictions come from God,—
Then in Jehovah let us trust;
With patience bear His chastening rod,
And own His providences just.

JUSTITIA.

THE MOURNING OF RACHEL.

"Oh! whither, whither shall I fly,
My beautiful, my best beloved!—
I hear the tread of warriors nigh,
Men of stern mood and tearless eye,
E'en by a mother's prayer unmoved.
Soon will they stand beside thee—
Where shall thy mother hide thee?"

Cleave, cleave, thou solid earth! and yield
A shelter in thy central cave:
Heaven! be thy red right arm revealed,
Avert the tyrant's wrath and shield
My last, my lone one from the grave—
The foe, the foe are near him,
O whither can I bear him?

A curse upon thee, ruthless king!
A mother's with a nation's prayer
Mount on the tempest's rapid wing,
And to the Eternal Presence bring
The frantic accents of despair!
Now is the Avenger nigh thee:
Let not his sword pass by thee!

Again—again—my babe, again
I clasp thee to this bleeding heart—
They come—and are they people slain?
And dost thou still, O God! restrain
The avenger, ardent to depart?
Or have the lightnings passed them,
Which thou hast sent to blast them?

They come! they come! Hold, hold this hand—
Thou canst not shed an infant's blood—
Sneathe, murderer, sneathe thy reeking brand—
Thou wilt not? Is the Fiend's command
Fulfilled by his own demon-brood?—
Oh! if ye will not spare him,
Strike first at her that bare him!"

There's blood upon that mother's brow,
Blood of her child, by ruffians shed—
A voice is heard in Rama now,
A voice of wailing, long and low—
'Tis Rachel weeping for the dead.
The mother, broken hearted,
Calls on her babe departed!

'Twere vain to bid her weep no more—
I clasp thee to this bleeding heart—
The rest she cannot feel before is o'er,
But, when thy reign of blood is o'er,
What doom is thine, detested king?
Guards, sceptres, left behind thee,
The mother's curse shall find thee.

Anselm.

SEVENTH ANNUAL MEETING OF THE BAPTIST GEN. TRACT SOCIETY.

The Society met on Wednesday evening, January 5, 1831, in the Meeting House of the First Baptist Church, in Second street, Philadelphia.

The President, W. T. Brantly, took the chair at 7 o'clock. After singing an appropriate hymn, prayer was offered by brother J. R. Dodge.

The Annual Report of the Board of Directors was then read by brother R. W. Cushman, by whom, at the request of the Board, it had been prepared. On motion of the President, after having resigned the chair, seconded by brother David Jones, of Lower Dublin, Pa.,

Resolved, That the Annual Report of the Board of Directors be accepted and published under their direction.

The Treasurer's Report, as presented by the auditing committee, was accepted.

On motion of bro. J. R. Dodge, seconded by bro. R. W. Cushman,

Resolved, That the increased evidence of the usefulness of Tracts, in the promotion of morality and piety, affords fresh occasion of gratitude to God, and an incitement to renewed zeal in prosecuting the objects of this society.

The meeting was enlivened by interesting addresses, from brethren Brantly, Jones, Maylin, Dodge and Allen, after which donations, and annual subscriptions were received from members, and new subscribers obtained.

The Society proceeded to the election of a Board of Directors for the ensuing year—whereupon the following brethren were elected:

Wm. T. Brantly, President. John L. Dagg, Vice President. Ira M. Allen, General Agent. Samuel Huggins, Treasurer. Wilson Jewell, Secretary.

Directors.—Joseph Maylin, William Ballentine, David Jones, R. W. Cushman, T. J. Kitts, W. E. Ashton, J. R. Dodge, G. B. Perry, Morgan J. Rhees, Erasmus Thomas, Wm. S. Hansell, Wm. H. Richards, John Davis, John Mulford, Jr. Joseph Reynolds.

After prayer by the President, the Society adjourned.

Seventh Annual Report of the Baptist General Tract Society.

Brethren of the Society,—

At the close of another year's toil in this department of our Master's vineyard, your Board of Directors appear before you to render an account of their stewardship. They feel that their grateful acknowledgments are due to the Master, in whose cause they have laboured, for the smiles of approbation which he has been pleased to shed on their endeavours during the past year; and they would embrace the opportunity afforded by the recurrence of our Anniversary, the seventh from the foundation of the Society, to render to him the praise which is due to his most holy name. And, although the year that has now passed, has not been one of "the years of the right hand of the Most High" with us, yet we will praise him that we have not laboured altogether in vain and spent our strength for nought.

In making our Report, it devolves on us to state,

What we have done; What we have suffered; and What we must do.

With respect to Publications, we have increased our series by an addition of sixteen new Tracts, comprising 244 pages, and have thus extended our number from 38 to 104.

No. 89 is a Tract on Bigotry, of 16 pages, in which that foe of brotherly kindness and charity, and companion of ignorance, is handled in a peculiar and most masterly manner. It is well calculated to be a powerful corrective for those among us, whose "right, too rigid, hardens into wrong."

No. 90 is a Memoir of Thomas Sumner Winn, of 36 pages. Of this tract the editor of the Columbian Star well observed at the time of its publication; Few of our tracts will be read with more feeling and effect. Happy would it be for all our christian communities, if all the avowed friends of the Saviour possessed the unaffected piety, the christian wisdom, and the godly walk of Thomas Sumner Winn.

No. 91, "Duties of Church Members towards each other," containing 24 pages. This tract elucidates and enforces the duties of Church members towards each other individually, and towards the church as a body, in terms so clear, and in a spirit so truly christian, that we think no disciple of him who was meek and lowly, can read it without being made a better member of the "Household of God."—This tract, and

No. 92, containing "Duties of Church Members towards their pastors," a tract of 12 pages, are extracted from James' Church Members' Guide. Were these two tracts placed in the hands of every Baptist in this country, we believe they would do more in sustaining the hearts and the hands of our ministry, and in awakening our Zion to put on her strength and her garments of beauty, than any other publications of the kind we have ever seen.

No. 93 is a tract entitled "Salvation by Grace," 24 pp. A tract on this subject was called for three years since, by a brother in North Carolina, who proposed defraying the expense of stereotype plates, whenever the committee should obtain one. After having waited for about two years in vain, for an article on the subject, from some one of our talented brethren at a distance, a member of the Board took up the subject; and has treated it in a plain and forcible manner, and in a manner therefore which renders it well adapted for general circulation.

No. 94 entitled, "The soul can never die." 8 pages.
95 "The pious Apprentice." 4
96 "The Martyrdom of Bishop Hooper." 12
97 "Poor Bridget." 12
98 "Hugh Bourne." 4
99 "G. N. Parnell." 4
100 "The dying Franciscan." 36
101 "Memorial of Mercy." 20
102 "Blight of Promise." 4
103 "Making light of Christ." 16
104 "The Aged Shepherd." 8

Considering that so large a proportion of our publications were designed and adapted for the edification of the members of our churches, and the reading of their families rather than for promiscuous distribution; it was early thought advisable by the Board that we should add at least 300 pages of new matter to our list of publications, every year. We have failed to accomplish this during the year now closed, by 56 pages.

The number of pages printed during the year, is two millions four hundred and twenty-seven thousand. The number issued from the depository is two millions six hundred and eighty-eight thousand three hundred and sixty-four.

The number remaining on hand is one million six hundred and one thousand eight hundred.

With respect to the circulation of our publications, it will be recollected, that in April, 1829, the Board passed a resolution to supply all the churches of our denomination in the country that would call for them with a specimen of our publications, comprising numbers 1 to 54, free of charge. This offer was made from a conviction that our tracts needed only to be known, to be approved, and that the tracts thus scattered gratuitously over our land, would be the means of awakening and extending the interests and the efforts of our denomination in the cause in which we are engaged; and that the bread which we were thus casting on the waters, we should after many days, find again. This conviction has been fully confirmed by the experiment. For although only six hundred and thirty-one church-

es, out of nearly four thousand, have, as yet, availed themselves of the offer made, the accounts we have received of their influence in enlisting friends in the cause of tracts, in leading to the formation of Auxiliary Societies, and in augmenting our funds, (to say nothing of their benefit to the souls of those who have read them,) amply justify the measure of their gratuitous distribution.

It is a matter of deep regret, however, to your Board, that the number of Churches which have made application is, comparatively, so small. It is altogether probable that a great many churches, in remote and interior parts of the country, have never been made acquainted with the Resolution of the Board; while many others perhaps, have been deterred by the tediousness and uncertainty of obtaining them through private channels of conveyance; and by the expense of transportation by mail.

To obviate, in some measure, these difficulties, and to place our publications as directly as possible within the reach of individual subscribers, and to diffuse more extensively a knowledge of their character, the Board resolved in April last, to issue their Tracts periodically: so that, falling under the character of a periodical publication, they might be transported by mail, at the rate of postage affixed to periodical publications, which is about one third of that to which they would otherwise be subjected.

They are thus rendered attainable in any part of the United States with speed and comparative certainty, and at an expense which places samples, at least, within the reach of all who desire them.

With respect to the TRACT MAGAZINE:

Early in the year 1829, the entire management and responsibility of this periodical was committed to the Rev. Noah Davis; to whose untiring activity, it had been indebted for its origin and editorship. But the Board, considering its great influence in promoting the cause of tracts, agreed to sustain any deficit that might result from its publication.

In February 1830, the Board appointed a committee to examine the accounts of the Magazine, who reported that there had been a loss sustained, amounting to twenty seven dollars and thirty two cents; which sum the Board ordered to be paid to the editor, according to the above named agreement. At that time, the Board became a subscriber for one hundred copies, to be circulated as might be thought most promotive of the prosperity of the Society, which subscription it was judged would cover any loss that might hereafter be sustained in its publication; thus relieving the Society of all further responsibility in connexion with the Magazine.

On the death of its Editor, his widow prayed the society to release her from the responsibility of conducting the work, and to take it again into their own hands, as it then stood.

An immediate investigation was made of the state of its concerns, and it was found that the debts of the Magazine amounted to \$146 50.—But there was found on hand 22 reams of paper, amounting in value to \$71 50. The amount of money received since the death of the Editor, was \$26 00. The amount for which the society was held by subscription was \$30 00. Thus leaving the Magazine in debt \$146 50.

Ascertaining however, that there was due from subscribers an amount somewhat above \$200; the Board resolved to resume its responsibility, which they accordingly did; and its editorship was committed to the Rev. W. T. Brantly.

To be continued.

YOUTH'S DEPARTMENT.

From the Christian Advocate and Journal.

My Dear Children;—Some few weeks since, I went into an extensive garden, where "every tree that was pleasant to the sight and good for food," that is, where every tree that was beautiful in its shape and color, and rich in the production of its fruit, grew in great luxuriance. And as I took my walks along the avenues of the garden, I observed the gardener exercising his skill in planting, transplanting, pruning, grafting, cutting down, and rooting up the different trees, plants, and flowers, according to his wisdom. On my right hand, on a rising ground, not far from a beautiful stream of pure water which rolled its limpid waves along towards the ocean, grew two comely fruit trees, whose branches promised plenty of fruit. The gardener appeared to take unusual interest in their prosperity. Whilst they were young he kindly lent them all that aid which their tender age required. When they were old enough to stand alone, he took away those props that had hitherto supported them. Occasionally he used the pruning knife, which, though it indicated severity on his part, was for their benefit. After a while I noticed a beautiful young shoot springing up by their side. In external appearance, it was very much like them. In beauty it even surpassed them, and it promised, as far as I could judge, to be fully equal to them in the richness of its foliage and abundance of its fruit. But after it had put forth its beautiful leaves for three summers, with a few blossoms each year, I observed the gardener took it up by the roots, and planted it, as I was informed, in another garden, where the streams are much more pure, the air much more serene, and where all the trees are sheltered from every rude blast.

After this, the gardener came to me, and said, "Seest thou what I have done to that young shoot which grew so luxuriantly, near those trees by the river?" "Yes, sir," said I. "Knowest thou," said he, "the reason of my conduct, in that instance?" "I suppose, sir," said I, "it was for the best that you did as you did, with that young tree; for I have always been taught to believe that it is lawful for the proprietor of any thing to do what he will with his own." "You are right," said he, "for I had suffered it to remain where it was, it would have been greatly injured, and would have in-

jured them. And besides, as it was a favorite and promising young tree, I chose for that reason to place it beyond the reach of danger."

And now, my dear children, suffer me to explain this parable. That beautiful garden, represents the state of Connecticut; that spot, the city of Hartford; that stream, the river that runs close by the city. Those two trees represent two young persons now living in that city. One of them is the superintendent of a sabbath school there. The other is his companion in life. The young shoot represents their little daughter, a lovely little creature, about three years of age, their only child.—She was the object of their fondest affection and the delight of all who knew her. Her disposition was very mild, and her manners remarkably engaging. She always attended the sabbath school when circumstances permitted, and loved to go to church very much. A few days before she was taken sick, she said to her mother, "Ma, I am going to heaven." And when she was dying, she frequently said, "Let me go—they call me—they call me!" Thus died Frances Ellen, daughter of William and Parthena Rogers, at the early age of 3 years, 8 months, and 8 days.

Now my dear children, do you know who is meant by the gardener, and what place that "other garden," represents, "where all the trees are sheltered from every rude blast?"—If you do, rest assured he has taken her away from the evil to come, for he has said—"Of such is the kingdom of heaven."

"As the sweet flower that scents the morn,
But withers in the rising day;
Thus lovely was my Ellen's dawn;
Thus swiftly fled her life away.

And as the flower that early dies
Escapes from many a coming wo,
No lustre lends to guilty eyes,
Nor blushes on a guilty brow;

So the sad hour that closed her eyes
Perhaps has spared some heavier doom;
Snatched her from scenes of guilty joys,
Or from the pangs of ill to come.

She died before her infant soul
Had ever burnt with wrong desire;
Had ever spurn'd at Heaven's control,
Or ever quenched its sacred fire.

She died to die—she died to care;
But for a moment felt the rod;
Then, springing on the viewless air,
Spread her light wings, and soared to God!

This the best theme that cheers my voice;
The grave is not my darling's prison—
The 'stone' that covered half my joys
Is roll'd away, and 'she is risen'!

Parents look up, and weep no more;
Can the dead give you life for love?
Can the grave hear? Her course was o'er—
The spirit wing'd its way above.

Will you for dust and ashes weep?
Away! your infant lies not here.
Look to you heaven! If love is deep
On earth, 'tis tenfold deeper there."

G. C.

Hartford, Dec. 27, 1830.

*The mother has now (January 15.) followed her child.

GOD OVERRULES INFIDELITY.

If infidelity increases, we need not doubt that genuine religion will increase also. There is a very needless alarm, about infidelity; it is merely the wind which separates and blows away the chaff. Infidelity has ever been a pioneer to true religion. The growing skepticism of the ancient pagans was one of the great causes, as far as natural means are concerned, of the rapid progress of primitive Christianity. The skepticism that widely prevailed throughout the countries under the thralldom of popery, immediately previous to the Reformation, was the precursor of the glorious change, when men, at the preaching of Luther, were turned from darkness to light, and received the everlasting gospel, instead of the lying legends of a slavish superstition. The prevalence of infidel opinions preceded the revival of true religion, both in England, during the course of the 18th century, and also the more partial revival upon the Continent in our own times. And in all cases, skepticism will be found doing the same good offices in religious creeds, as in philosophical systems, detecting every flaw, sweeping down whatever has no foundation, and preparing a large and vacant space for erecting the solid and ever-durable edifice of truth.—Douglas.

PARTIAL EXERCISE OF THE FACULTIES.

The most obvious consequence of associated life, says a recent European writer,* is the subjection of the faculties to partial development, and to a severe unremitting exercise, without sufficient provision for rest and reparation.—Great inequality in the distribution of wealth and attainments, and the infinite division of labour, vary the position and constrain the energies of man in a thousand different ways.—These circumstances are the acknowledged source of great good to the mass, by spurring on emulation, and concentrating the talents of men; but they are often noxious to the individual. The opportunities, and the conveniences, which a crowded city offer to various pursuits and appetites, keep a motly swarm within the circle of its attraction. Here the man of letters and the sensualist, the drudge in a profession, the toil worn mechanic, and the gambler, all find the factitious atmosphere, where they have best their being; and devoting themselves, each to the God of his idolatry, become victims to the great Saturn that devours all his children. The path each follows to his presumed exclusive good, is made for him, the road to destruction.

It is not by occasional excesses, but by continued enervating exhaustion of the nervous power, that the equilibrium of the vital functions is overthrown. After years of unvaried application to the calls of engrossing care, or voluptuous engagements, the whole fleshy fabric is relaxed; the muscles lose their defined shape and tone—the skin its natural color and

smoothness—the extremities burn or freeze—the head throbs, and the heart flags. Without declared warfare, all the elements of our system rebel, and threaten to set up apoplexy, insanity or some other appalling form of disease, if attention be not turned to their wholesome government. If by any accidental circumstance, one of these followers of a fixed and engrossing idea, be thrown out of his habitual course of action, the elasticity of the complex organism is found to be impaired. The taste for strong excitement is not at all once changed for more gentle stimuli—the overstrained faculties heave and swell, like the panting members of the newly reposed Hercules.

We have only to look around us, upon those engaged in the constant pursuit of wealth, or in the society of the dissipated, to see the dull eye and flabby corpulency of lethargic apathy, or the pinched features of fidgety irritability.—The limbs are either shrunk and emaciated, or they are misshaped and bloated. The healthy glow, and spring, and plumpness of the breathing mass, are insensibly but gradually extinguished, and undermined. Diseases of the stomach, brain, and heart, and scirrhus induration of other organs, are most common among anxious, careworn, and intemperate people.—Inflammatory complaints spring from sudden shocks and exposures; but chronic debilities grow out of habits of intense mental and bodily application, luxurious indulgence, and the undue provocation of the senses. Thus we find that laboring men, farmers and savages, suffer from acute diseases; but diseases of the mind, dyspepsia, gout, and painful affections of the nerves, are almost the exclusive tormentors of the learned, pampered, and dissipated classes.

Not the grosser corporeal appetites alone are indulged to excess with sure peril; the intellectual processes, also, may acquire an undue development, and "o'er infirm the tenement of clay." The head outruns the natural feelings. In close pursuit of gain, the speculator shipwrecks his honor; and in constructing an exact system, the theorist stifles doubt, the parent of good sense. Tethered by habit, and kept from soaring beyond professional routine, the reasoning becomes too technical, and loses all power of expansion and current of action. Religion degenerates into crazy metaphysics; morals are made to square with some narrow, fine drawn system of utility and expediency; and the whole wants the life's blood, that flows from the heart. Calculating, but not appreciating; filled with science, but without judgment, one becomes a mere thinking machine, and forgets to be a man!

*Stewart on Tendency to Disease of Body and Mind, in refined Life. London, 1823.

MERCIES, THOUGH APPARENTLY DELAYED COME AT THE APPOINTED TIME.

How is it that thoughts rise in my mind about the promise proving abortive? or how can I conclude that the delays of providence are ill-timed and unkind? Yet God, notwithstanding all the risings of unbelief in my breast, is faithful to a day. Hence says Moses, that God brought forth the children of Israel in the "self-same day" that he had promised, and that their sojourning in the land of Egypt was completely expired. But what a groaning time did the poor Israelites undergo! Their service was with rigor, their bondage was bitter, their oppression unsupportable, and the cruelty of their foes had arrived at that infernal pitch, as to plunge their helpless males into the river! At length, in this melancholy time Moses was born; but this sad season was spun out till he was forty years old, before he hinted to his brethren that he it was that should deliver them. Yet this faint dawn of relief immediately disappears; Moses is no more to be seen or heard of in the land of Egypt, and the night of sore affliction is protracted for another forty years. Now, what cogitations of heart, may I suppose, struggled all this time in the breasts of Jacob's sons, in the breast of Moses! Well he knew in what deplorable circumstances he had left his brethren, nor knew he how their bondage might be increased in his absence; yet, in the account of their glorious deliverance, he confesses that God was a God of truth, and that however he seemed to delay, still his suffering people were brought forth from the iron furnace at the appointed time, and not a day later than the promise.

Have I then, any reason to complain of days and months of delay? No; God has appointed a set time, and at the set time will remember me; and it will become me, though the time should seem long in my view, to wait with patience for it. God has in all ages so dealt with his people for the exercise of their graces: and these trials, like the instruments of the husbandman, breaking up the fallow-ground of their heart, make them bring forth a plenteous crop of precious fruits, whence accrues an increase of glory to God, and unspeakable joy to their own souls, through the ages of eternity! and is not this more than all that can rise from the present and speedy performance of the promised blessing?

Then sit still, my soul, and calmly wait the end, wondering more that justly-deserved judgments are not immediately executed against thee, than that expected blessings are for a while withheld.—MILKE.

BE SHORT.—Respecting long pieces, we would add, that they are seldom copied from our paper, and that we rarely copy such ourselves.—Short, comprehensive, practical pieces, are those which obtain currency, and go the rounds. N. E. Herald.

He that is good will infallibly become better, and he that is bad will as certainly become worse: for vice, virtue, and time, are three things that never stand still.

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